Missions - India
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THE

CENTENARY HISTORY

OF THE

Hume Memorial Church,

BYCULLA, BOMBAY

1827—1927.

Price As. 8.

with the greetings of the season.
from
The Pastor & Standing.

THE
CENTENARY HISTORY
OF THE
HUME MEMORIAL CHURCH,
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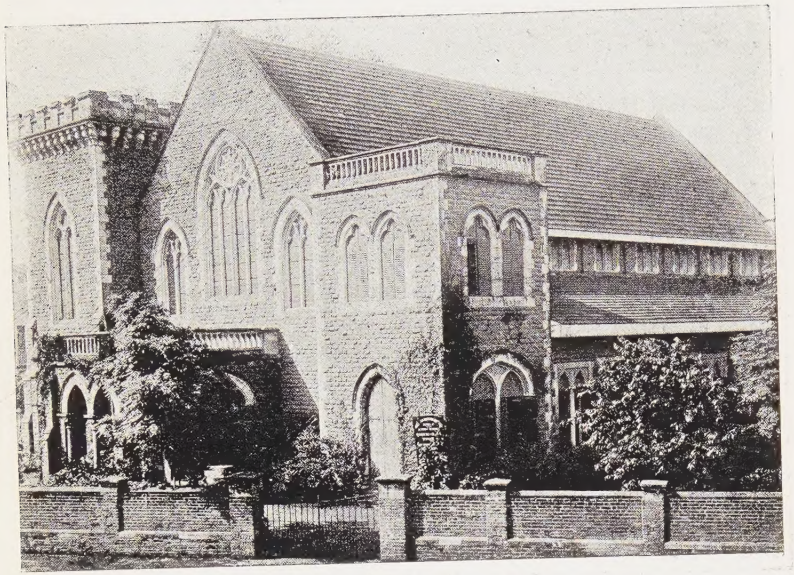
The Standing Committee of the Hume Memorial Church, Byculla, Bombay, consisting of the Pastor and Elders, desire to express their sincere gratitude to the Rev. W. Hazen who has written the main body of this Centenary History and to the Rev. J.F. Edwards who has written certain sections and edited the publication.

BYCULLA, BOMBAY.
December 1927.



Hume Memorial Church, New Nagpada.

IN MEMORY OF THE
REV. GORDON HALL
OF TOLLAND MASSACHUSETTS
WHO WAS ONE OF THE FIRST COMPANY OF
FOREIGN MISSIONARIES SENT OUT FROM THE U.S. AMERICA.
AND THE PIONEER PROTESTANT MISSIONARY TO
WESTERN INDIA
MR HALL LANDED IN BOMBAY FEBRUARY 11 1813
BY HIS WISE AND PATIENT CORRESPONDENCE
HE WON FROM PARLIAMENT THE PERMISSION
TO LABOR AMONG THE PEOPLE OF INDIA
AS TRANSLATOR TEACHER AND EVANGELIST
HIS EFFORTS WERE MARKED BY
UNWONTED FAITHFULNESS AND ZEALOUS DEVOTION
UNTIL HE WAS STRICKEN WITH CHOLERA
IN DOORLEE DHAPOOR NEAR NASSEEK
AND DIED MARCH 20 1826
THIS TABLET
IS AFFECTIONATELY ERECTED BY HIS GRAND CHILDREN

THE BOMBAY HUME MEMORIAL CHURCH CENTENARY HISTORY.

The Coming of the Missioneries—For the beginning of the Bombay Church, we have to go back to the landing in Bombay of the first three American missionaries, Gordon Hall, Samuel Nott and Roxanna Nott, on February 12th, 1813. It is not necessary here to relate in detail the difficulties they encountered in getting permission to stay in Bombay, which continued for two and a half years.

Meanwhile they were joined by Samuel Newell (March 7,1814), who had buried his wife Harriet in Mauritius, and after a short stay in Ceylon came on to Bombay because there was a greater hope of being allowed to remain there.

Worship and Polity—Even while they remained on sufferance, the brethren wrote to the American Board in Boston that they regularly performed divine worship and preached at their own house, every Sabbath day, at which a few persons besides their own family usually attended ; that they kept a prayer-meeting on every Wednesday evening, " to seek God's blessing on their mission ; and observed the first Monday of every month as a season of prayer for the Church, in unison with the friends of Missions, in India, Europe and our own Country ;" that they applied themselves closely to the study of the Marathi language ; that with much deliberation they had formed and adopted a system of polity or social order for the regulation of their little Community agreeably to the instructions given then by the Prudential Committee. (Report of Am. Board, 1815, p. 121).

On Nov. 1,1816, Horatio Bardwell and his wife Rachel joined them, but meanwhile, on Sept. 7, 1815, Samuel and Roxana Nott had been obliged to leave because of Mr. Nott's health. Mr. Hall became married to an English lady, so that there was now a company of five. In a letter of 1816, they say, " Agreeably to the recommendation of the Prudential Committee, we have revised the plan of polity which was forwarded to you in December 1814, and have with perfect unanimity adopted the Rules and Regulations, a copy of which is enclosed." (Board Report, 1817, p. 142). This plan and Rules, if we had a copy of them, would probably show that

they regarded their little organization as a Church, and could be looked upon as the germ from which grew the Bombay Church of later days. The missionaries themselves were the Church, into which later the converts were admitted. The Report just quoted goes on to state that, besides "preaching to the heathen," the brethren "hold on Sabbath morning a meeting for poor Europeans and half-castes, to whom they impart religious instruction. Regularly also on the Sabbath, they have public worship in English at their own house; and once a month they celebrate the Lord's Supper." They are also "strongly impressed with the importance of having soon a house for public worship, where people of all classes, disposed to attend, may be accommodated." That need waited several years for fulfilment.

In 1818, they wrote, (*Panoplist*, May, 1819, p. 223): "We have removed to another situation, which is equally near the principal population of natives. It affords good accommodations for the printing and book-binding business, and tolerable accommodations for three families, which could not be had at the house we before occupied. We have likewise accommodations for one of the native schools. For all we pay 100 rupees a month, which is thought very reasonable." Where was this place? There is available no record to tell, but it was probably not far from Bhendi Bazar, which was later for many years the Mission centre. Meanwhile the Graves and Nichols had arrived to increase their number.

A Church In Being—In the same letter above quoted, which is dated July 13, 1818, they also state: "At our last quarterly meeting, the five brethren being present" [apparently the sisters did not share in these formal deliberations] "we voted

1. That we all be united as one Church, and as an association of ministers of Christ.
2. That we all consider ourselves as one Mission, and that all matters in which the Mission is concerned be managed agreeably to the direction of the Board on this subject.
3. That the Sabbath nearest the first day of the month in each quarter, be the day for our communion."

There was, then, an organized Church, consisting of the five missionary families, before ever any national of India was baptized, and nine years before the date usually looked upon as that of the foundation of the Bombay Church !

Mrs. Nichols records in her journal, July 12, 1818, that an African boy of 11 or 12 taken by Mr. Hall was baptized with the name Daniel (*Panoplist*, March, 1819, p. 136). She also writes, " In this land of idolatry we have found the worship of God very precious. Brother N. (Newell) preached in the Mission House this forenoon and Brother B. (Bardwell) in the afternoon. Had considerable audience. The number belonging to our house is 10, besides servants. There were present also Mr. and Mrs. Horner, Methodist missionaries, Mr. and Mrs. Donaldson, Mr. Leach the first mate of the *Saco*, and several invalid soldiers who are pensioners. The sacrament was administered. Fourteen encircled the Lord's table." (The word " encircled " is used with meaning as the service was held in a room in the missionaries' house).

The First Indian Convert.—In a letter of March, 1819, (Report of Board, 1820, p. 18) Mr. Newell writes : " I have had for some days past a Nicodemus to instruct, Muhummud Kadin, of Hyderabad. He came about a month ago to receive, as he says, Christian baptism. He is a Mussulman of high rank, and came down with a train of 20 men. He has sent them all back, and lives here in retirement, and does not wish to be known. He has been with me every day for more than a week past but desires the object of our conferences to be secret for the present."

Later Mr. Newell writes : " He is still in Bombay, and has been with me, and has eaten at my house most of the time. I put into his hands Mr. Martyn's Hindustani translation of the New Testament, and of the common Prayer Book, and pointed him to such places as I thought would be most useful to him. I have repeatedly read and explained to him the third chapter of the Gospel of John. He assents to the necessity of a spiritual change, but does not profess to have any experimental knowledge of it, and seems to be more inquisitive about the forms and the history of Christianity than about its spiritual and practical past.

On the 25th September, 1819, Muhammad Kadin or Kader Yar, as he is sometimes named, was baptized, the firstfruit of missionary labour in Western India. He was employed as a Hindustani teacher, and was willing to change his name and his dress, and to cut off his beard, but the missionaries write, " As such a change appeared inexpedient to us, he is not distinguished in these respects from a Mussulman." Our first American missionaries, then, had no desire to " denationalize " people !

A little later, Mr. Nichols wrote, " Our new convert now with us. His walk and his conversation are truly encouraging."

In the following year, Kader Yar went to Secunderabad, and letters were received from him in which he stated that he was occupied in commending Christianity to the people against opposition. (Board Report, 1823, p. 28.) Then all reference to him ceases, and we can only conjecture as to what became of him. Did he fall a victim to his evangelistic zeal or did he, alone in a hostile city, yield to the persecutions or threats of his friends, and return to his former religion ? Only He who knows the secrets of all hearts can tell.

The Mission Chapel.—Reference has already been made to the deeply felt need for a Chapel in which worship and preaching could be held. In 1822, a plot of ground about 80 feet by 60, was secured, at a price of Rs. 1,350. The building was begun, under the superintendnce of an English architect, Mr. West, contributions amounting to 450 dollars were secured in Bombay, and about 750 dollars from Calcutta. (A list of contributors is given in the Board's Report, 1824, Appendix). The balance was secured from America, the total cost of land and building being about $ 4,500.

It was so far completed as to be dedicated on May 30th, 1823, the day being set apart for fasting and prayer. " A considerable number of natives were present, including masters and pupils of he mission schools. In the conclusion of the sermon it was stated that the chapel had been erected by the benevolence of Christians, who wish all men to come to the knowledge of the Gospel ; and the native auditors were invited to assemble in it, to hear the word of

God. The dedication of the first Protestant house of worship, designed for the native population, on the western side of the Indian peninsula, is a memorable event." (Board *Report*, 1824, p. 20).

Provision was made for a gallery to accommodate the hoped-for congregations. But before that time came it became necessary to use the building for the Mission Press, which occupied the ground floor, while the upper storey which was added in 1834 became the Chapel. This continued to be the house of worship until 1855, when the new building was erected closely adjoining, which was used until 1903. Both buildings stood together, long after the Press was sold, until they were demolished by the Improvement Trust. The site remained vacant many years, but about the year 1919 a concrete police chawl was built, which now occupies it.

The "Chapel Congregation."—Soon after the Chapel was completed, some rules called the "Rules of the Bombay Mission Chapel Congregation" were made. (Miss. Her. Nov. 1925, p. 338). By these rules, those who attached themselves to the Congregation promised to attend regularly the services, to regard the missionaries as their spiritual guides, and to assist the Mission in kind offices towards the sick and in burial of the dead. The missionaries on their part promised to teach "the whole Gospel," and to minister in seasons of affliction, officiate at marriages, and bury the dead, "without fee or reward." After the more careful organization of the Church, these rules seem to have lapsed, or fallen into disuse for some years, but a fresh copy, somewhat expanded, was written out in 1852, in a book which was apparently taken by Mr. Harding to Sholapur in 1860, when he was transferred there, and was used as the first record book of the Sholapur Church, founded in 1864. These rules were signed by twelve males, most of them with families.

In the new Chapel services were now regularly conducted on the Sabbath, and daily reading and teaching of the Scriptures to pupils and school teachers was carried on on week days. An English service on Sunday evenings is mentioned in 1825, and later a large Sabbath School for religious instruction was also carried on. (Board Report, 1825, p. 30, 32).

New Converts.—After Kader Yar (1819), who disappeared, no other convert came until 1825, when Manuel Antonio de Mello, a Roman Catholic, who was a superintendent of Mission schools, asked to be "received into our Church." The missionaries were not at first sure enough of his thorough conversion to receive him into full communion, but he subscribed to the "Rules of the Mission Chapel Congregation," which were regarded as a lower stage of membership (Miss. Her. Nov. 1825, p. 338). He was received into full communion a few months later, Nov. 6, 1825.

The missionaries write with feeling of the large number of "lapsed Catholics" in and near Bombay, and appear to have made special efforts to win them back to Christian faith and life.

The third convert was a tanner, Ooma Govind, admitted April 29, 1827. He was, however, set upon by his Hindu friends, who so intimidated him that he withdrew from the fellowship. Manuel de Mello, also was excommunicated early in 1827, and though he showed some signs of penitence was not reclaimed. (Miss. Her. July, 1828, p. 206).

Two Europeans were received to communion during 1827, named John Suhr and John Christian, and during the following two years six others were added, but no more Indians were baptized until 1830. Three Indians (two Brahmans and a Rajput), from Belgaum, brought to Bombay by the Rev. J. Taylor in order to get the opinion of the brethren as to their worthiness, were examined and baptized in the Mission Chapel in 1825, but since they were converts of another Mission, they were not reckoned as belonging to this Church (Miss. Her., June, 1826, p. 179). Two of these soon after relapsed into idolatry (Board Report, 1827, p. 10).

It has already been made sufficiently clear that the Church existed several years before the commonly accepted date of its foundation.

There is one reference to the confession of faith: "With the design of promoting harmony and mutual confidence, the missionaries of Bombay have proposed to their brethren in Ceylon the adoption of a common symbol of faith, and have selected the

Westminster Confession, as expressing, with a few modifications, which they have specified, their own views of Scriptural Truth." (Board Report, 1826, p. 34).

The American Board was not and has never been a sectarian society. While the Baptists, roused by Adoniram Judson, formed a separate denominational Board, several denominations continued for many years to support the American Board. From the beginning missionaries of Congregational and Presbyterian Churches laboured together. When the separate Church at Ahmednagar was formed, it was called " Presbyterian ". As in New England and the Eastern United States, these two bodies worked in cordial fellowship, so did individual representatives in Bombay and Ahmednagar.

The Confession and Covenant (1827). The reference just given shows the attention given by the brethren to the credal basis of their organization. While the Church was in being for many years, it appears that they came to feel the need of a more careful definition of what was involved in full membership, as distinguished from the membership of the Mission Chapel Congregation, which consisted of persons more loosely attached to the Church. We therefore find the following statement, the only reference to the "founding" of the Church in 1827 to be found in any document now available. This is an extract from a letter dated " about the middle of December " 1827, and published in the *Missionary Herald* of July, 1828 (P. 207) :

" Feeling the importance of having a written exhibition of the duties involved in a profession of Christianity, for the perusal and signature of natives, when they are received as members of the Church, we have drawn up an outline of these duties, in the form of a confession and covenant, in the Marathi and English. Our own little number, [Mr. and Mrs. Graves and Mr. and Mrs. Garrett, with possibly Mr. and Mrs. D. O. Allen just arrived], and two soldiers who live near us as pensioners, and with whom we have long had fellowship, have signed it as a new bond of union and pledge of devotedness to Christ. We have received no further intelligence from our absent member Kader Yar and the excommunicated Manuel has not been reclaimed. Omar (Ooma) a tanner, of whose piety we had and still have some hope, was

publicly baptized in June last ; but having been induced to believe that by refraining from any public profession of Christianity at present he shall procure a comfortable settlement in life for his two brothers, and having been severely threatened by them and by his neighbours in case he should visit us, or receive us at his own house, he has been induced to absent himself entirely from the public worship of God. He is therefore under our censure and we have used with him every means of discipline except that of public excision. This we have hitherto deferred, having some hope that he may be reclaimed, since he professes to practise some of the more private duties of Christianity."

Gone were the founders of the Mission, Samuel Newell having died of cholera in 1821 (buried in the cemetery in Queen's Road) and Gordon Hall in 1826 (at Dodi Dapur, in Nasik District), while the Notts had left in 1815. The Bardwells, who came in 1816, had also returned ; John Nichols and Edmond Frost died in Bombay (1824 and 1825), and their wives had joined other missions. Out of seventeen missionaries sent out by the Board, only six were left ! And by the labours of these during fourteen years, only three Indians had been baptized, one of whom had disappeared, and the other two were under suspension ! What meagre results for these years of toil, expense and sacrifice ! The Bombay Church has never shown rapid expansion, and for many years, even for decades, it was but a tender plant.

European Members.—The infant Church grew at first by the addition of European members. Besides the two pensioned soldiers, John Suhr, a German who was won by Mr. Hall's labours (Miss. Rep. 1829, p. 13), and John Christian, both of whom died in 1829, John Baker, a native of New England who had been engaged in the whale fishery, had wandered far like a prodigal, and had heard the Gospel in the Sandwich Islands, was received in 1828, but in the following year he set out for his home in America and died at sea. John Coward, a Roman Catholic (Portuguese) was received at the same time (see Mission Report 1827-8, p. 13), and became an assistant in the Mission Press.

In 1823, three more Europeans, R. Randall, F. Randall and Mary Ann Blowers, were received, and in 1830, Suran Coward, a

Roman Catholic, wife of John, and Mrs. Hussey, a Malay. The complete list of members of the Church, besides the missionaries, is given in the Mission Report for 1832.

The missionaries continued through these years to have Sunday services in Marathi and English in the Chapel, Scripture instruction for the school pupils both on Sundays and week-days, and stated lectures or preaching services during the week. The result of all these earnest labours began in time to be felt. From amongst the teachers employed by the missionaries in their schools several became inquirers, and three after long searching found the Way.

High Caste Converts.—First of these was Dajiba Nilkanth, of the Prabhu caste, who two years before his baptism professed to be a serious inquirer, but yielded to temptation and was dismissed from service for improper conduct. After a few months he became repentant, and after instruction for several months was publicly baptized, Dec. 5, 1830. He was employed as a superintendent of schools. (Miss. Her., Feb. 1832, p. 146).

On March 6, 1831, Moroba, a Maratha, who had been employed for six months, was baptized with his four-year-old daughter. He suffered much from persecution (Miss. Rep., 1831, p. 6), and it was apparently thought best to remove him from teaching and employ him in the printing press. After his admission, it is stated that "the sacrament of the Lord's Supper was administered to nineteen communicants, among whom were the descendants of Shem, Ham and Japheth, from the four quarters of the globe. The novelty of the scene drew out a large number of natives to whom the nature and design of the ordinances was explained." (Miss. Her., Feb. 1832, p. 40).

The third of the caste converts was Babaji Raghunath, a Brahman, who had been employed as a Pandit by different missionaries for several years, during which time he acquired a knowledge of Christian teaching, and came to conviction of its truth. He was baptized November 20, 1831, "in the presence of a large member of natives." Babaji was not married, but had lived illicitly for several years with a widow of his own caste. On his becoming a

Christian, he broke off his connection with her, as improper, but feeling still a strong affection for her, and being anxious because she was destitute and exposed to temptation, he inquired whether they might not be regularly married. The missionaries approved and for the first time a Christian marriage took place in the Chapel, a large number of people assembling to witness the novel scene (Miss. Rep., 1831, p. 7, 8, and Miss. Her., Oct. 1833). Avadibai was baptized July 17, 1832, at Ahmednagar after a time of instruction and testing.

On the same day as Babaji, baptism was administered to a Mahar woman named Gopi, who was nearly blind, and an inmate of the Asylum for the native poor. Previously she had been a beggar, and had acquired a knowledge of the Gospel by attending religious instruction at the Mission schools, when it was customary for rice to be given out to the poor.

" Several other persons", the missionaries write, " profess to be inquirers for the truth ; but we have so often hoped for better things from those making such professions than we eventually found that we find it necessary to proceed with much caution." (Miss. Rep., 1831, p. 9).

Another Mahar woman, Ganga, was baptized in February, 1832, and it must have been a striking scene when the proud Brahman and humble Mahar, the extremes of Hindu society, met for the first time at the Lord's Table. Ganga had been a regular attendant at services for some time ; on her baptism, she was cast out by her friends, and was received into one of the missionary families, where she supported herself by her own industry. (Miss. Rep., 1832).

Opening of Ahmednagar (1831).—The time had now come for the Mission to branch out, and after a preliminary tour, Mr. and Mrs. Graves, Mr. and Mrs. Read and Mr. Hervey went to Ahmednagar in December, 1831. With them went Babaji Raghunath, the Brahman convert, and his wife Avadibai, but Babaji suddenly died in 1833. Mr. Read after his return to America wrote a book which was published as " The Christian Bramhun " in two volumes, recounting his conversion, and showing the difficulties met by

Brahmans in accepting Christ. Dajiba Nilkanth the Prabhu convert, was also sent to Ahmednagar in 1832, and took Babaji's place on the latter's death, also marrying his wife Avadibai.

Missionaries came and went with appalling frequency, Mr. Allen being the only one who remained in Bombay for many years continuously, and he was largely engaged in Scripture translation and the work of the Press. The two best Indian Christian workers were sent to Ahmednagar, where the work of the Mission was now largely concentrated. After the three caste converts just mentioned, we do not hear of others for many years. Even the system of schools in Bombay and in places on the continent, in places such as Panwell, Pen, Alibag, Nagotna, and Roha, of which as many as 30 are reported in 1832, 18 in Bombay and 12 outside, continued only until about 1837, when the great financial crisis in America caused a reduction of the Board's funds, and these were closed, never to be reopened.

From 1832 to 1855.—At the end of 1832, the missionaries reported that there were 16 members of the Church in Bombay. Probably only three of these were Indians, Moroba, Gopibai and Gangabai. During the years following, the annual reports of the Mission mention the regular services of the Chapel as continuing, but the additions to the Church were few. In 1833 two Indo-Britons (" Aglo-Indian "?) were received, while Mr. Randall, one of the European members, died. In 1834-5, four were received, one being a young Roman Catholic who had been under instruction for 10 years. Another was a *gosavi* named Shivaji, who became a useful worker in the Mission. In 1836 the only addition was of an Indo-Briton, who had been partly educated by the Mission; while Shivaji died. In this same year, thirteen Indian members are reported (Miss. Her., Jan. 1837, p. 12).

No printed Reports of the Bombay Station are available after 1836 until 1860, and the *Missionary Herald* gives only fragmentary references. In 1842, one person was added, an " African female," rescued from a slave ship. In 1848, three members were suspended for improper conduct, one of them for intoxication. " The number of converts is comparatively small. Owing to deaths,

removal, and small number of conversions, our little church has now for years been about the same size." (Miss. Her., Aug. 1849, p. 272.).

The 1854 Deputation.—The coming of the Deputation gave opportunity for a review of the work of the Mission. In the conference with the Deputation at Ahmednagar, in December, 1854, in which the Bombay missionaries (Fairbank and Bowen) participated, some of the reports touched on the Bombay Church. In the "Report on past efforts" (presented by Fairbank, Hazen and Bowen), the following figures were given (p. 72):

"There have 41 Indians joined the Mission Church at Bombay. Of these, 17 belonged to Girls' Boarding School and were by caste and nation as follows: 4 Africans, 1 Armenian, 5 Portuguese (Indian), 1 Kunbi, 6 unknown. Of the rest, 2 were Brahmans, 1 Parbhu, 3 Kunbis, 8 Mahars, 6 Portuguese, 2 Indo-Briton, 2 unknown, 24 in all, but of these, 6 came by letter, and at least 10 were originally from the Deccan. There are at present 21 members of the Church in good standing." On these figures, the missionaries make the following reflection: "The population of Bombay is floating and now to a large extent and is of a character less likely to be affected by truth than is the case with the more simple and unsophisticated population of the country. People speaking more; than forty languages are gathered in Bombay; the larger part, it is true, understand the Marathi. But this flowing together of many people with their divers opinions and opposed religions is more likely to induce a sceptical spirit among those whose attention is drawn to spiritual things than to lead them to the lowly Jesus. There is more depravity, too, more eagerness for wealth, more of the hurry and bustle of Vanity Fair in the city than in the country. Besides, owing to the force of circumstances and the small number of missionaries, their labours for considerable periods have been mostly of a kind whose effects are diffused through the community at large hence an important reason why we witness no more visible results around this centre." The reasons given in this note have a familiar sound, and might be taken as a description of Bombay in more recent years!

The "Report on the English School in Bombay" (p. 36) showed that then, as now, many young men from the Deccan came to Bombay, and attracted by superior educational advantages, left the Mission which had been their spiritual parent for other Missions and Churches. Several influential men thus passed into other denominations. With no mere "feeling of sectarian jealousy" but a natural desire for the direction and assistance in further work of such men, the Bombay brethren, specially Dr. D. O. Allen and Rev. R. W. Hume, felt that an English School was necessary for winning and retaining them. The Deputation and the American Board willed otherwise, to the lasting regret of all missionaries who have laboured in Bombay; but in the Providence of God it has come about that the Christian Church and Congregation connected with the American Mission in Bombay have become much larger than those of the other Missions which have been able to do more for secondary and higher education.

The Bhendi Bazar Building—One notable result of the Deputation's coming, was the erection of the new church building in Bhendi Bazar. On this the Deputation wrote in their letter of January 15, 1855, to the Missions: "We believe that some change should now be made in the working of the Bombay Mission. Heretofore, for years past, our respected brethren there have been much occupied with labours of general usefulness, chiefly through the press. We need now to labour more with a view to exerting a local influence, to making an impression on the inhabitants of that great city by means of the oral proclamation of the gospel. It is proposed to build a new Chapel, by means of a legacy given long ago for Chapel building, on the vacant plot adjoining the present one, to be made more accessible and inviting to the people; and that it have a *chavdi*, or *zayat*, in front, to be frequently opened for informal preaching during the week. *Chavdis* are to be opened also, in different parts of the city, to be frequented by members of the Mission. It is hoped that a native pastor may be found, ere a long time, for the Church already existing; and that a more fully organized and active Indians Church will render the Mission and its operations, through the divine favour, more attractive and interesting to young converts."

The old Chapel on the upper floor of the building erected in 1823, with the Press on the ground floor, was to be used for other Mission purposes. As a matter of fact, it was sold in a few years, when the Press was entirely closed, but the building stood, beside the new Church, until demolished by the Improvement Trust about 1904.

The legacy mentioned amounted to 3,750 dollars. (Report 1856, p. 34), but whether that was sufficient for the building or not, and exactly when the new church building was completed, is not clear, but it was finished by 1857, and was used continuously from then until July 9, 1904, when the last service was held in it. Besides the body of the church, the open porch or *chavdi* was used for public preaching. A photograph taken in the '90's shows Messrs. E. S. Hume, Abbott and Karmarkar standing and preaching there to a number of wayfarers. In the year 1860, also, another preaching hall, with two rooms, was built in the Mission compound at Byculla, just at the present entrance to New Nagpada Road.

The Care of the Church.—Missionaries acted as pastors of the Church through all these years from the beginning, and they were frequently changing. Dr. David Oliver Allen had probably the longest period of service, most of his service from 1827 to 1853 being spent in Bombay, and his three wives, Myra W., Orpah G. and Azubah, were all buried there. Robert W. Hume and his wife, Hannah D., lived there, from 1839 to 1854. The names of Dr. Allen, Mr. and Mrs. Hume and Samuel B. Fairbank are subscribed to the Rules of the Mission Chapel Congregation, in 1852. Dr. Fairbank, with his first wife, Abbie A., was there for some years before her death in 1852, and he continued in charge of the Press part of the time until he removed in 1857 to open Vadala as a new station. Dr. Allen Hazen also was in charge of the Press, with his devoted wife, Martha R., for some time before his departure for health's sake in 1859, and he was in Bombay two or three years before 1872. Mr. George Bowen was also a member of the Bombay Mission from 1848 to 1855, when he withdrew because of sentiments adverse to infant baptism, but continued to work in co-operation with the missionaries for many years thereafter. Though the M.E. Church at Apollo Bunder bears his name, his earnest evangelistic spirit helped to

build the Byculla Church, and inspired those who laboured in it. Mr. and Mrs. Charles Harding also came there as young missionaries in 1858. But this changing missionary personnel could not give the Church the pastoral care it needed. At the end of 1855, Dr. Hazen reported (Miss. Her. Jan. 1856, p. 177):

"The Church has not been formally organized." Such a step was contemplated at one time; but divisions and alienation arose unexpectedly, and delay seemed to be called for. There is a better state of feeling now, it would appear. "The efforts of some of the brethren were directed to the healing of the breach; and near the close of the year several religious services were held, especially a Church-fast, in view of the approaching communion. Peace and mutual confidence were apparently restored." Only one person has been received into Christian fellowship by baptism."

The Indian Pastorate.—"The time had now come when an Indian pastor should take from the shifting missionaries the burden of pastoral care. The Deputation had urged in 1854 that qualified Indians should be set apart as pastors, and on December 13 in that year Hari Ramchandra Khisti and Ramkrishna Vinayak Modak were ordained according to Congregational usage at Ahmednagar. In 1859, Ramkrishnapant came to Bombay as the first Indian pastor. He was installed January 15, 1860, Mr. Harding writing of him: "He has the confidence and love of the Church, and is earnestly qualified to exert a wide influence in such a place as this. Near the beginning of last year, several families that had been accustomed to attend our chapel moved away to other places; but since then others have come in so that our regular attendance on the Sabbath somewhat increased. Three persons have been added to the Church by profession, and two by letter, during the last twelve months. Six or eight more, who attend our service regularly, will probably soon join us from other Churches. They are mostly from the Deccan."

Mr. Harding, who came to Bombay at the beginning of 1857, and writes of beginning labours there, while studying the language, says, "The present number, in good standing in the Church, does not exceed eight persons, and there are not persons of influence, excepting our native assistants. I have charge of the weekly

prayer meeting, and am able to use the language to some extent." (Miss. Her., Apr. 1858, p. 123).

In the Mission Report for 1860 (p. 48), it is stated that there were in the Church fourteen communicants and seven baptized children. What a small result after 48 years of labour ! In this year a Muslim convert, Abdul Masih, was baptized, and Daji Jagannath, a man who had been excommunicated in Satara, was restored, and became a useful worker. Ten Christians from Ahmednagar Churches who had come to Bombay were received into the Church by letter. At the close of the year, there were 24 communicants and 16 baptized children.

The Mission Reports for the years following 1860 contain full reports from Pastor Modak. His faithful labours are also mentioned by the missionaries. "There is a strong mutual attachment between the Pastor and his flock, and a disposition on the part of the latter to contribute according to their ability towards the Pastor's support." The days of full self-support were yet in the future. Pastor Modak suffered from ill health, and had sickness in his family, he himself being brought near to death by an attack of cholera in 1863 (Rep. p. 40).

The Church received small additions, but was obliged frequently to exercise discipline, nearly every year recording one or more suspensions or excommunications.

Pastor Modak continued his labours until July, 1866, when ill health compelled him to seek a more favourable location in Ahmednagar. He had done good service in Bombay as pastor, was active in preaching and disputation with non-Christians, and also engaged in writing and translation.

Rev. Hari Ramchandra Khisti, who had been ordained with Pastor Modak at Ahmednagar in 1854, took the latter's place for about a year, in 1861-62, after which he returned to Satara. He also was a very earnest and capable preacher.

On the transfer of Mr. Modak to Ahmednagar in 1866, the Church was without a pastor for some time, Mr. Munger being in charge. On his death, July 23, 1868, Rev. Vishnu Bhaskar

Karmarkar, who had come to Bombay on account of his health, became acting pastor, Mr. Modak becoming pastor at Ahmednagar.

Mention is made of Dajiba Jagannath, the deacon of the Church, who laboured efficiently in evangelistic work. With regard to self-support, Mr. Karmarkar writes (Miss. Rep., 1868, p. 7): "In the matter of giving, this Church is somewhat in advance of the other Churches of the Mission. For different benevolent purposes they have contributed during the year 385 rupees, and have a balance of 60 rupees in hand."

In 1871, Mr. Harding wrote :—"We thank God for the harmony that has prevailed among the Christians and for their fidelity in watching over each other, and also for the spirit of benevolence that is still maintained. About Rs. 600 have been contributed towards the support of the Pastor and for other objects."

In 1872, Mr. Karmarkar wrote :—"It was my opinion that this Church should bear all its expenses for the year 1873, but I am sorry there is no indication as yet that this will be true." (Miss. Rep., 1872, p. 11.)

Mr. Karmarkar mentions as helpers, with Mr. Harding the missionary, "Shahurao, Prabhakar and Dajiba." Dajiba has been mentioned before, as the faithful and earnest deacon of the Church. Shahurao must mean Shahurao Daji Kukde, who had been converted at Ahmednagar, in 1856, and from 1867 to his death in 1885 was in Bombay as Marathi editor of the *Dnyanodaya*. Prabhakar Babaji Keskar, baptized at Sholapur in 1867, had come to Bombay to pursue his studies.

While he was studying medicine, he was employed as a teacher, and was preparing for his more abundant labours in Sholapur.

Mr. Karmarkar's report for 1873 mentions seven persons received in the Church : Bhagubai, an Ayah, Kashinathpant Kase (Koshe), a Deshasth Brahman led to search for the truth by reading books of the Tract Society, Peter de Silva and Lawrence, Roman Catholics, another Mahar woman, the ayah of Mrs. Harding, "Munjula, daughter of Anaji, and my second son, Sugand Vishnu, both

brought to Christ in connection with the prayer meeting that we hold immediately after the service Sabbath morning." In this same Report, Mr. Karmarkar writes of the work of the Church: "The work of the year may be indicated by giving as a sample the work of a single week. We have service Sabbath morning from 9 to 10 and from 10 to 11 a prayer meeting, and from 12 to 1 a Sabbath school, at which we have been over Genesis from Chap. XXIII to L. In the afternoon from 4 to 5 there was a Bible exercise for the whole Church. In this we have been over the three first chapters of Revelation, and also the whole of Joshua and Judges. From 5 to 6 we have preaching upon the Chapel steps, and in the evening from 8 to 9 there is a service in the Chapel, especially for unbelievers. On Tuesday morning from 8 to 9 there is a regular meeting for prayer at my house. Wednesday evening there is a meeting for prayer, and for practice in singing at Byculla."

"A part of the year we met the Musalmans in the Chape Thursday evening for conversation and discussion. We read with them the first five chapters of Matthew. Friday evening there is a meeting at my house from 8 to 9. We have studied Colossians and the Epistles of John, and we have had great comfort in relating to each other our experiences at this meeting. Saturday is preparation day." (Miss. Rep,. 1873, p. 11.)

In 1874, Pastor Vishnupant reported that Rs. 506 had beenl given for various objects, "about Rs. 11 to each member of the Church." In 1876, one of three persons baptized was Phintam, "whose home was in N. India, who came to visit his brother in Bombay and found his way to our Church. He heard the Word and believed and professed his faith." Thus begins the story of Lalit pur, and Khiriya Chutara, which has given so many members to the Bombay Church. Jaffer Pitam has been seen and known by many now in Bombay. How he brought his people to the feet of Christ is a story that we should like to give in full, but there is not space for it here.

Arrival of the Rev. and Mrs. E. S. Hume.—In this same year, the missionary kaleidoscope was turned, as it had been so many times in the years previous. Since 1850, the Mungers, the Fairbanks, the Hazens, the Hardings, Dr. Norris, the H. W. Ballantines

and the Parks had laboured in Bombay each for a few years only. Now began a service which was to last a quarter of a century, when Mr. and Mrs. E.S. Hume, who had arrived in India October 16, 1875, having completed language study at Ahmednagar, (here is the first mention of a language examination for missionaries !) were stationed at Bombay to act for Mr. Park who was temporarily absent from illness. " At the same meeting it was also arranged that Mr. Henry Ballantine should take charge of the secular matters of the Mission in Bombay for six months, in the hope that the arrangement will become permanent."

Mr. Hume writes:—" It is with peculiar interest that we take up the work in this city which is associated in our minds with most tender thoughts of our father and mother, who spent the sixteen years of their mission life at this station. That their mantle may fall upon us, as we enagage in the same work, is our earnest desire." (Miss. Rep., 1876, p. 14.)

Mr. and Mrs. Hume at once interested themselves in the Sabbath School, which at once showed a large increase in numbers. Mrs. Hume also began " a small school for Christian children, in their own house, which she at first herself taught almost entirely, but later a Christian young man was engaged for the work." In the following year, the Sabbath School increased still more, the children in the day-schools all attending.

In 1879, it is noted that " a plain, but handsome, communion service of eight pieces has been presented to the Church by Mrs. Sarah Warren, the grandmother of Mr. Hume. She has been interested in our Bombay Church for forty years." " Several conversions of more than ordinary interest " occurred during this year. A Bene-Israelite who had long known the truth, and who had for several years been regarded as at heart a Christian came forward for baptism in October. Two of his sons were likewise received with him to the fellowship of the Church. " A young Musalman, of the Shiah sect, and of very good family, has long been a student of Christianity, and convinced of its truth. Early in the year he grew tired of the effort to live professedly a Musalman but secretly a Christian. After careful deliberation he decided

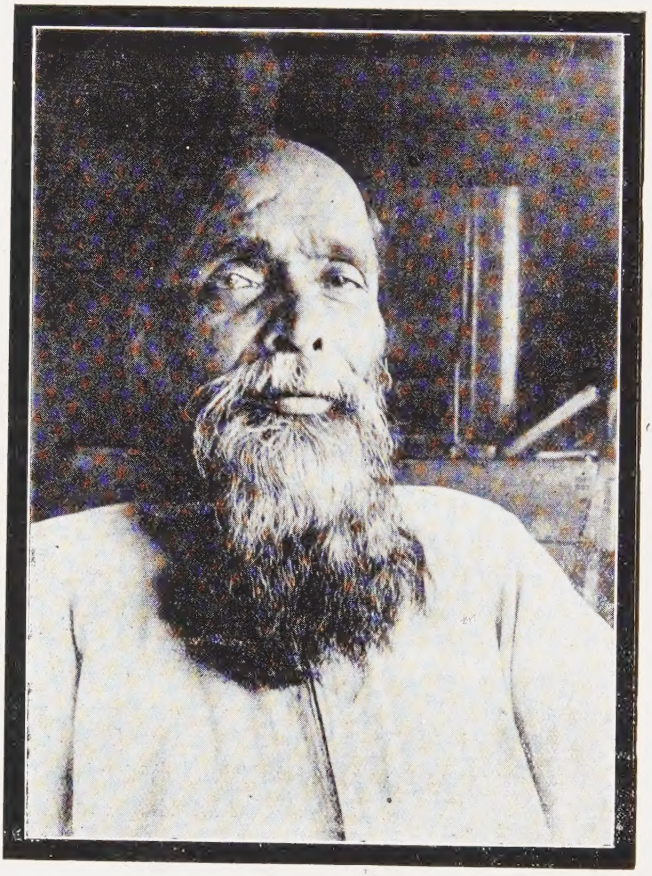
to join the Christians. But it seemed on account of the threatening attitude assumed by some of his Musalman friends, that he should quietly leave Bombay. He accordingly went to Ahmednagar, where he was baptized." (Miss. Rep., 1879, p. 27). These reports avoid names, but no one familiar with the history of the Mission will fail to recognise in this description Rev. Imam Baksh Bawa.

In 1881, the Church was called to suffer a sore trial in the death of Pastor Vishnupant Karmarkar. Of him Mr. Hume writes, " For the past five years he has been like a father to us. He was a man with whom it was a privilege to work. He has sometimes been called the beloved disciple, because it seemed as if he loved everybody, and was loved by everybody in return. In his death every form of good work in Bombay has lost an exemplary and amiable Christian worker and friend." In the same year, Mr. and Mrs. Park and Miss Norris were compelled to leave on account of ill health, but Rev. Justin E. Abbott, whose parents had laboured in Ahmednagar, Rahuri and Satara from 1834 to 1869, arrived to begin like the Humes a long period of service in Bombay.

In this year, Mr. Hume writes of efforts to increase the contributions of the Christians. The death of Vishnupant " aroused the Church to its duty far better than any of our efforts could have done. Early in August the Church almost unanimously agreed to give tithes, and most of the members are giving according to the pledge given at that time. It has thus become independent of Mission help, and has put itself on a wise and safe basis."

Pastor Nathoji.— " In November (1881) the Church called Mr. Tukaram Nathoji, of the last theological class, to act as pastor. He came early in December, and is commending himself to all both by his pulpit ministrations and by his conduct among the people." (Mr. Hume.) The beginning of this pastorate of over twenty years, coinciding with the determination of the Church to be financially independent of Mission aid, was a noteworthy event, one of the milestones of the Church's history. Pastor Nathoji was at that time a young man of limited education, but he

Pastor T. Nathoji.



Rev, N. V. Tilak,

made the most of the opportunities offered him, even going into English classes, it is said, with schoolboys, in order to learn English. His long service as Pastor, as Marathi Editor of the *Dnyanodaya*, and in various other lines of work, is striking evidence of what may be accomplished by determination and hard work, with the spirit of God leading and inspiring.

Pastor Nathoji was ordained and installed by a Council called by the Church, on August 25, 1882. Mr. Hume writes of this occasion: "The ordination services were impressive and profitable, and will long be remembered by many who were present. Each one of the speakers on this occasion seemed burdened with the desire that the mantle of the able and godly man (Vishnupant)—who had been his predecessor, might fall upon this young pastor. Of course the position of a young pastor in Bombay is an exceedingly difficult one, not only because a great deal is expected by his congregation in such a place, but because he is liable to be overwhelmed by all kinds of outside duties. The new pastor has so conducted himself as to command quite generally the confidence and respect of the people, as also of many outside of his congregation." (Miss. Rep., 1882, p. 12.)

In the following year, the Church increased Mr. Nathoji's salary to Rs. 60, the Church of less than one hundred communicants raising for Church and Mission purposes more than Rs. 1,600. At that time, not more than two members had a regular income as high as Rs. 100 per month. At least two-thirds of the amount raised was given by those who were not Mission agents. (Miss. Rep., 1883, p. 16.)

On the subject of self-support, Mr. Hume wrote in 1885: "Notwithstanding the death of one who has always generously borne his share of the burdens of the Church, and the removal of others from our congregation, the Church has continued to pay the salary of its pastor and of the sexton, besides contributing in one way or another more than Rs. 100 for missionary and benevolent work." (Miss. Rep., 1885, p. 20.)

In 1886, Mr. Hume wrote of the Church: "The past year has been the happiest and best of our missionary life, because the Lord

has manifestly blessed our work. A fair number of persons, fourteen in all, have been received to the Church, and more important and gratifying than this has been the unity, the faithfulness and the enthusiasm, which have been manifested in various kinds of Christian work. There have been no cases of backsliding, and no serious disagreement, while there has been a degree of organized and earnest effort on the part of the majority of the Church which is rarely seen in this country. The pastor's salary was raised to Rs. 70." (Miss. Rep., 1886, p. 14.)

In 1887, Mr. Hume wrote: "Of the seven who have been received to the Church upon profession of their faith in Christ, four are members of our School for Christian children, and at the close of the year there are eighteen others asking to be received to Church membership. Thus does this School continue to prove itself to be deserving the name which it has often received, *the Nursery of the Church.*" (Miss. Rep., 1888, p. 10.)

In 1888, Mr. Hume wrote that the combined membership of the three Christian Endeavour Societies was 140, and that of these 21 were engaged in preaching more than 600 times.

Lalitpur as a Foreign Mission Field.—Mention has already been made of the baptism of Jaffer Pitam of Lalitpur in the United Provinces. This led to the development of Mission work by the Bombay Church, which continued for many years, and the full fruits of which are still to be reaped. Of the beginning of this work, Mr. Abbott wrote in 1888 :—"Some thirty years ago a young lad named Jaffer accompanied an uncle from his village of Khiriya Chutara to Bombay, and there attended a Mission school. Here he became a Christian, and when a young man, returned to his friends, instructing them in the truths he had found, until the whole family and many connections by marriage have also embraced the truth. No missionary has laboured here. The few visits which have been made have been simply to show our deep interest in their welfare, to learn their condition and baptize those whom their own efforts have brought to the knowledge of the truth. The work in the Lalitpur District is supported by the Bombay Church, aided by a monthly grant from the Mission. It thus forms a foreign missionary field for the activities of the Church. A

school is maintained for the children of the Christians who live at Khiriya Chautara, and a catechist is supported who goes from village to village preaching the Gospel." (Miss. Rep., 1888, p. 11.)

In 1891, the amount contributed for this work was Rs. 115, while the amount raised for the Pastor and sexton was Rs. 924. The Mission reports for the succeeding year continue in the same strain regarding the work of the Church. In 1894, Mr. Hume called attention to the need of a more suitable place for mid-week meetings, which were held in the school-house, where " the desks keep all at a distance from each other, and throw a damper on the spirits of those who attend." Speaking of the church building in Bhendi Bazar, he wrote : " It would be difficult to find a locality more unfitted for a church where Christian and Marathi-speaking Hindus could be reached, than the present site of our Mission chapel. The greatest need of our work at present in the line of equipment is a new church in a suitable locality. For such a building at least $10,000 or Rs. 40,000 are needed." Since 1822, when the Bhendi Bazar site was secured, population had moved. The centre of missionary work had shifted to Byculla, where most of the Christian families lived near the Mission House and the Christian School, while Bhendi Bazar was crowded with Muslims. But ten years passed before the vision which Mr. Hume thus expressed was realized in the Hume Memorial Church in New Nagpada !

Baptism of Narayan Vaman Tilak.—Meanwhile on February 10, 1895, there took place in the old Bhendi Bazar Chapel the most notable baptism in the history of the Bombay Church, when Narayan Vaman Tilak, the Chitpavan Brahman, made public confession of his complete surrender to Jesus Christ. This was an event that was to influence the entire Christian Church of Western India, for in N. V. Tilak's baptism Jesus was winning for himself the Marathi Church's greatest poet and hymn-composer, whose coming to Christ was to be the herald of a Renaissance in Maharashtrian Christianity. Little wonder that he is numbered among the ' Builders of Modern India ' and that in the series bearing this title his *Life* is the first volume where the Rev. J. C. Winslow lets Mr. Tilak relate his own experience of three months before his baptism : " During the month of November, 1894, three successive nights I

had the same dream. Someone appeared uttering the words 'Follow Him, fear nothing.'" He at once published the fact that he had become a Christian and on February 14, 1895, four days after his baptism, the *Dnyanodaya*, in reporting the event, stated: "The power of the Word of God has been well illustrated in his case, for the immediate cause of his turning his attention to Christianity was the reading of the New Testament, a copy of which was given to him while once travelling by train. The reading of the New Testament did for him what it has done for thousands, it opened his eyes to the great truth revealed by Christ, the love of God to lost sinners, and in time both intellect and heart were won over to his Saviour. He has had to undergo persecution, the loss of his employment, and other losses still harder to bear, but enduring them all for Christ's sake, he publicly received baptism on Sunday last. Mr. Tilak has not only been a thoughtful student of Hinduism, but has tried to realize experimentally its teachings, as perhaps few Hindus do in in these days, but he could not find what his soul needed until he found it in the revelation of God through Christ." On the day of his baptism, Mr. Tilak composed that प्रियकर हिंदिस्थान, (*Beloved Hindistan*!), the most popular hymn of the Marathi Church. All India knows the details of his subsequent career, how he became Marathi Editor of the *Dnyanodaya*, was pronounced by Mr. N. C. Kelkar the leading poet of the present generation, and in early May 1919 passed away in J. J. Hospital only a few hundred yards from the place where over 24 years before he had stood up for baptism. God grant that in his noble patriotism, his literary power, and his passion for Christ, N. V. Tilak may have among the young men of the Christian Church many imitators who shall be baptised for the dead by taking his place in the ranks of Christ's army.

Plague and Famine.—The years 1896 and 1897 were fateful years for Bombay, for the former saw the beginning of the dread visitation of plague which for nearly twenty years annually afflicted the city. The Christian community was almost miraculously spared, but a few cases and dead rats occurring in Bowker Hall at one time caused the boarding girls to be sent to Ahmednagar. The famine brought many people to Bombay for work, and here as

Mrs. E. S. Hume.

Rev. E. S. Hume.

1894—1903.

Rev. S. V. Karmarkar

Pastor, R. V. Modak.

Pastor, V, R, Karmarkar.

Pastor, John Malelu[illegible],

in the Deccan stations, the missionaries were oppressed with this double calamity. But the children taken at this time by Mr. Hume, who found in the desperate need a grand opportunity for service, richly repaid their efforts.

Mr. Hume writes of the baptism of a number of these: "On the last Sabbath of the year one hundred and ten of these dear famine children were baptized. Eight of them were for a time with Mr. and Mrs. Karmarkar, who still support them. Nine of the older ones, who were sufficiently intelligent to wish it, received the rite on their own faith. For the remaining ninety-three, Mrs. Hume and myself stood in the place of parents. Each little child held a slip of paper with its name plainly written on it. As each one's turn came, it held up this slip which was then taken by the Pastor." (Miss. Rep., 1897, p. 29.)

The years following these years of famine were noteworthy for the growth of the Church. In 1898, there were 33 received, and 41 in 1899. The children baptized at Christmas in 1897 were remembered in these years with special gifts on the Christmas anniversary; in 1899, this was the fortieth anniversary of the baptism of Pastor Nathoji. The Church's financial independence is gratefully emphasized repeatedly by Mr. Hume in his Mission reports.

Byculla Church Building.—Mr. Hume was compelled in 1900 to take a short furlough for his health, one good result of which was his being able to write in the Report for that year:—"I had the great joy of securing from large-hearted friends in Center Church, New Haven, the money needed for a new church edifice here in Bombay. Twenty-three years ago the Mission voted that a new building was a necessity, and efforts were made to secure funds for the purpose, but until now, these efforts have been unsuccessful. We are looking forward with great satisfaction to having a house of worship suitably located, and ample enough to accommodate the large congregation, not more than half of whom could have found room in the building which would have been erected, had our plans been carried out twenty-three years ago." (Miss. Rep., 1900, p. 15.)

The Improvement Trust had notified for acquisition the old church building in Bhendi Bazar, under one of its schemes, and the

securing of a new site was a matter for anxious thought. After one or two tentative proposals had failed to materialize, the acquiring by the Improvement Trust of the whole "First Nagpada" section, in order to demolish its unsanitary buildings and relieve the congestion of its population which made it one of the plague-spots of the city, furnished the opportunity.

The old Mission House on Parel Road in this very section, situated nearly where the Police hospital now is, had been sold back about 1880, and the new property across the street, where now the Mission High School and Newell House are, was bought in its place. The Improvement Trust ran a new road through the old property to reach the Parsi Statue, filled up the swampy ground behind which made the whole region unhealthy, building upon it the chawls now occupied by the police and that occupied by many Christian families, and offered the rest of the section on 999 years' lease, on strict building conditions. The portion bounded by new Nagpada, Bellasis Road and the Pirkhan St. was divided up into several plots, which were offered at auction. Mr. Hume was able to secure these by the help of a great friend in the city.

By a happy coincidence, it was at the celebration of the 75th anniversary of the Church, December 5-7, 1902, that Mr. Hume was able to announce that the new property had been secured. The church building was begun during the following year, and was not completed until the end of 1905. Mr. and Mrs. Hume were keenly interested in the plans for the new church, going over them carefully with the architect; but they were not able to see the completion of the building, as they left for America, August 15, 1903, though they had the joy of laying the foundation-stone.

"An event of special moment to the Bombay Church was its last service on the 9th of July, 1904, in the old chapel in Bhendi Bazar, which has been sold to the Improvement Trust. It was a service of tender memory, as members of the Church related the spiritual help they had received in that building. Many spoke of its being the place of their baptism, their reception into the Church, and their marriage." (Miss. Rep., 1904, p. 10.) For more than a year after the old building was vacated, the Church was

given a temporary home by the courtesy of the Baptist Church in their building on Bellasis Road.

The new building on New Nagpada Road, now known as the "Hume Memorial Church," was so far completed that on December 10, 1905, it was opened for the regular services of the Church. Dr. Abbott wrote: "While the first service was a quiet one, it was impressive, and all rejoiced in the centre for the life of the Church." (Miss. Rep., 1905, p. 6.) "For the past year, the Church life has been in a new environment, which has proved a stimulus to greater activity and a fuller development of its possibilities."

The 75th Anniversary.—The members of the Church took a great interest in the celebration of its 75th anniversary, the services being held December 5th, 6th and 7th, 1902, in Hannah Hume Memorial Hall. Sketches of the history of the Church and of its prominent members and pastors were read, and a deep interest was aroused in the history of the Church, and the preservation of its records.

A Church Census.—In the year 1901, the Church reported 286 communicants; baptized children 262, and catechumens 8, the whole Christian community being counted as 556. In that year, the year of the Indian Census, a census of the Mission Church and congregation was taken by members of the Church, the results being recorded in a paper which is preserved. The names of the centres in which the enumeration took place were: Byculla, Kamatipura, Bhendi Bazar, Mazgaon, Haines Road, Jacob Circle, Parel.

The following are some of the figures secured:

Total number of Christians:—

1.	Men over 20 years of age ..	80
2.	Women over 18 years ..	89
3.	Boys between 3 and 20 ..	425
4.	Girls between 3 and 18 ..	324
5.	Children under 3 years ..	16
	Total..	934

These figures show clearly that then, as now, there were many Christians connected with the Mission and the Church whose names

were not enrolled in the Church records. The problem of the Bombay Church, to keep and enrol in active service the Christians who come from mofussil stations, was acute then as now! It is noteworthy, also, that a large number were boys and girls, the famine orphans swelling the number.

Some figures showing employment are given in this paper, which are worth noting: In Mission employ, 57, Government servants and in private business 35, students 727. The number of Christian families is given as 48, the number of persons knowing English as 349, and the number able to read and write as 433. The number of languages spoken was seven: Marathi, English, Gujarati, Hindi, Tamil, Kanarese and African.

Pastor Nathoji's Retirement.—Pastor Nathoji completed on August 24, 1907, twenty-five years of service as pastor of the Church, and this was recognized with appropriate celebrations. But he began to feel the weight of advancing years, and therefore resigned on November 13th, 1908. His resignation was accepted by the Church, and he removed to Ahmednagar, where the remainder of his days was spent in useful service, as Marathi Editor of the *Dnyanodaya*, as Instructor in the Theological Seminary and in other institutions. When the Mission Centenary came, he was the most appropriate person to write the history of the Mission in Marathi. This he prepared with great care and painstaking research and it was published in 1915. He died in March, 1919. Perhaps no better word could be said in appreciation of his long service than that of a missionary's daughter to the writer soon after his arrival in the country, "How much I revere that man!"

The Church was without a pastor after the retirement of Mr. Nathoji for more than two years, the church services being maintained by voluntary help. Rev. S. V. Karmarkar, Senior Deacon, generally presided at meetings and Dr. Abbott, Mr. Hunsberger and Dr. R. E. Hume assisted in the work of the Church. These were not, however, unfruitful years, for in 1910, there were 38 new members received, mostly from the Mission schools.

The Rev. S. V. Karmarkar.—Sumant Vishnu Karmarkar, eldest son of Pastor Vishnupant, was born in Ahmednagar April

20, 1861, and was seven years old when his father came to Bombay. He was taught by his father the printing art, and became a skilful helper and later owner of the "Anglo-Vernacular Press," which he sold in 1888 when he went to America with his wife, Dr. Gurubai. Returning to India in 1893, they were stationed first at Bassein, for evangelistic and medical work, but from 1898 they were stationed in Bombay, and carried on their abundant labours there for fourteen years together. Mr. Karmarkar was at once appointed Marathi Secretary of the Tract Society, and carried out numerous publications. Dr. Gurubai's presence was a great help to the missionaries from the first in the care of the boarding school children. Mr. Karmarkar became interested in work for children, and edited for many years the *Balshikshak*, containing notes on the Sunday School lessons. He was much in demand for special services for children and young people, and keenly interested in Christian Endeavour, serving for some time on the All-India C. E. Union Committee. He with the aid of other preachers carried on regular preaching in Marathi at numerous centres, and later started English evangelistic meetings in a large tent at Chaupati, which were carried on for several years. At his death, Dr. Mackichan spoke of him as "the premier evangelist among us." He built the preaching hall at Agripada, known as "Goodwill Hall," and for some years conducted regular services and a Sunday School there.

As deacon of the Byculla Church, he served for over 25 years, and took an active and leading part in all Church activities. He worked in cordial co-operation with the pastor, and helped to bear the pastoral burdens in the absence of a pastor. His death, April 2, 1912, was felt as a great loss to the whole Christian community. Dr. Gurubai continued her medical labours after his death until her retirement in 1923.

The Rev. John Malelu Pastor (1911)—Mr. Malelu was a son of the Church, being a student and Bible teacher in the Mission Schools. After finishing his High School course in 1890 Mr. Malelu worked in the Accountant General's Office of the Bombay Secretariat for two years, and while there received a call to take up the Christian ministry by joining the first English class of the Ahmednagar Theological Seminary. This matter he had considered prayerfully for

two months after which he resigned his service and joined the Seminary in 1892, finishing his course in 1897. He returned to Bombay in November 1892, was married in January 1893, and was engaged in evangelistic work, teaching some Bible classes in the High School. In January 1894 he went with his wife to Bassein, Thana District, and became associated with the Rev. S. V. and Dr. Karmarkar in the evangelistic work there. Thus after finishing the theological course he received a call from the Roha Church for the work of the Pastorate. Continuing this pastoral work he also superintended the Mission work at Roha during the enforced absence of the Rev. I. B. Bawa owing to illness. Mr. Malelu then went to Lalitpur, where he worked till 1906, when the work in Roha called him back until the Mission decided to give up the Roha field. After this Mr. and Mrs. Malelu returned to Bombay, and served as House-Father and House-Mother of the School and Home for Little Boys, which was started by Dr. and Mrs. Abbott, and afterwards known as the Clarke-Abbott Home. As Mr. and Mrs. Malelu laboured here, in the midst of their own Church, the members of the Church came in time to think of him as the best candidate for the vacant pastorate. Their call to him was voted January 7th, 1911, and he immediately accepted it. His installation took place March 4th, the sermon being preached by Rev. S.R. Modak and the Charge to the Church by Rev. T. Nathoji. Mr. Malelu at once slipped into the harness which he has worn so faithfully ever since, and the Church undertook his full support of Rs. 100, at the same time making a monthly contribution of Rs. 12 toward the ground rent of the church building. The Church has therefore not depended upon the Mission for the support of its work, though its members have cordially co-operated with the Mission, and the Pastor's allowances have been raised to Rs. 150.

The Mission Centenary, 1913.—The completion of one hundred years of missionary work by the Amercian Marathi Mission in 1913 was naturally an event of the deepest interest to the Bombay Church, the first established in the Mission. Preparations for this event were actively carried on for more than a year previous, Mr. Karmarkar being at first the Chairman of the Indian Committee

and Mr. Buell being throughout the Treasurer. It was decided to raise a Centenary Fund, and pledges were made in many cases of a full month's income in instalments spread over a year. Tin collecting boxes were distributed, and boys and girls, men and women, took active part in collecting funds. The three daughters of Thomas Graham, long the esteemed printer of the American Press, gave Rs. 500 in memory of their father, who was one of two lads in company with Gordon Hall when he died at Dodi Dapur in Nasik District. The members of the Bombay Church gave generously to this fund about Rs. 6,000, out of the total of Rs. 14,000 raised, being contributed by its members and friends.

Owing to delay in the preparations, it was found impossible to have the Centenary celebrations on February 12, 1913, the anniversary of the landing of the first missionaries, but the Bombay Church had a preliminary celebration on that date. The main celebrations were held on November 7-10 in Bombay, and November 13-16 in Ahmednagar. Many members of the Bombay Church worked actively in preparation for the event, the Pageant, the Exhibition and the Praise Service being special features which required the service of many people. Children, young men and women, and older people, participated in the Pageant ; teachers, pupils and others worked in preparation and managed the Exhibition ; High School students and other young people formed the choir of nearly fifty voices for the Praise Service. On the Sunday morning, a Communion service was held, at which a large number of the young men and women of the High School dedicated themselves to the Christian life and service.

The Gospel Spreading Society.—Special mention should be made of this Society, which figured largely in the life of the Church from about 1912 for several years. It was a group of young people who became inspired with the desire to carry on some active missionary work. It adopted the field in and around Lalitpur, which had been suspended for several years, as its special field and raised money for two catechists and four teachers ultimately sent from among its members, Manikrao and Sugandhibai Kamble, and Madhavrao and Sundarabai Gaikwad, as missionaries to labour in that field, a family at a time. While there they started a small

boarding school, remaining in all for 6 years. The Kambles returned for study in the Theological Class at Ahmednagar and having finished their course are now engaged in the evangelistic work in Satara District and are doing excellent work. The other family had to return when the work was handed over to the Mission working in that part, owing to the lack of funds and the difficulty of proper supervision of a district so remote from Bombay. The Society had been instrumental in raising during a period of ten years more than ten thousand rupees for this work, mainly from Indian sources, and a distinguishing feature of the work was that the Mission was carried on absolutely on faith lines for its last three years before the work was handed over to others according to the Lord's wise Providence. One of the voluntary workers of this Society in the Church had been the late Narayanrao Deshmukh, the faithful teacher who was the first Headmaster of the successful Day School at Wadala Railway Siding five miles from Byculla and who passed away in 1921.

The Last Ten Years.—Nearly every history makes but scant mention of recent events, because it is impossible to view in proper perspective things which are happening before our own eyes. But a brief review of some outstanding features of these years may not be out of place.

The Great War overshadows all else from 1914 to 1918, and its effects were felt in the life of the Church for long after the Armistice. Indian Christians were enrolled among the combatants while in the Labour Corps and the Supply and Transport services, they formed a large contingent on more than one battle front. Ten young men from the Mission High School entered the Labour Corps, and served in various departments in Mesopotamia and elsewhere, and in all 25 young men of the Church are said to have enlisted for different kinds of war service. Many of these remembered the Church with letters and contributions from the generous allowances which they received.

United services of intercession for the War were held in Bombay Churches, especially during 1918. In these, our Church shared, and the Pastor was one of the ministers selected to read the

scriptures, in Marathi, in the service held in the Cathedral. One of these services was held in the Hume Memorial Church, at which the Bishop of Bombay, Dr. Palmer, officiated with Mr. Malelu and another Indian minister. These services did much to develop a spirit of unity among the Churches of Bombay. Ultimately the feeling of unity among Indian Christians found expression in united Communion services, one of which was held at Wilson College, and the other, in April 1922, in our own Church.

The terrible influenza epidemic which swept over the world came to Bombay in 1918, and caused fearful ravages in the city, owing to the congestion of the population and insanitary dwellings. About 50 persons, young and old, from our own community died, and many were in the hospitals with the dread disease. A large number of the boys and girls in the High School were stricken, but these nearly all recovered under hospital treatment. The epidemic gave opportunity for voluntary service, which a number of our young people cheerfully rendered, giving medical relief to many people in Mazgaon and other regions. One of the victims of the world scourge was Dr. Vishvas Karmarkar who had gone to America some years before for medical study and was on the point of returning to India when he laid down his promising young life in the influenza epidemic after working nobly among influenza patients in American Hospitals.

The Neighbourhood House, on the plot adjoining the Church, realizing the dreams of many years of a place for social service in connection with the Church, after many years of discussion over possible readjustments of the Mission properties in Bombay, finally took shape through the funds raised by Dr. Alden H. Clark during his absence in America in 1924 and 1925, being completed in 1926 and opened for service in February, 1927. In it the Church has a grand equipment for the service of humanity, of many races and creeds, which crowd the streets surrounding, and have already found the way into its hospitable doors.

The United Church of Northern India.—Of the greatest importance for the future of this Church, we may well believe, was the organization of the " United Church of Northern India," in which

the Churches of the American Marathi Mission, known as Congregational, affiliated with the Presbyterian Church throughout Northern India. The first General Assembly was constituted in Wilson College in December, 1924, when the Presbyterian General Assembly dissolved in favour of the new united body. The Bombay Church became a constituent of the "Bombay Church Council," losing its connection with the defunct "General Aikya," and finding itself in closer union with Ambroli Church in Bombay, the Nana's Peth Church in Poona, and the previous Presbyterian Churches in Lonavla and Alibag, but joining with the other Churches of the American Mission in the "Maharashtriya Synod." The two Churches in Bombay should have a splendid future as they go on hand in hand.

Loyal to the Constitution of the United Church, the Byculla Church changed its "deacons" into "elders" in 1925, choosing twelve of these, of whom three were women, to form the new Standing Committee, with the pastor, two life-elders and two co-opted members. One of the women members was a missionary, the Church gladly recognizing at this time the missionaries as active members of the Church, without regard to their previous affiliation. A Centenary Fund has been inaugurated to celebrate the century's work in the Church, over Rs. 5,000 having been pledged and over Rs. 3,000 being actually received at the time of this going to press.

Missionaries of the Past 50 years.—The Missionaries associated with the Church since 1875 have been as follows :—The Rev. and Mrs. E. S. Hume, Rev. Justin E. Abbott and Mrs. Abbott, Miss A. Abbott, Miss. A. L. Millard, Miss E. M. Lyman, Mrs. Dean, Mr. and Mrs. Peacock, the Rev. and Mrs. B. K. Hunsberger, Dr. and Mrs. R. Ernest Hume, the Rev. A. A. MacBride and Mrs. MacBride, the Rev. and Mrs. Wm. Hazen, the Rev. and Mrs. J. F. Edwards, Mr. and Mrs. Picken, Miss Franzen, Miss Picken, and Miss Hoxie, Mr. and Mrs. Lindstrom, Dr. E. R. Bissell, Miss Simpson, Mrs. K. V. Gates, Dr. Harriet Clark, Dr. and Mrs. A. H. Clark, Dr. and Mrs. C. Manshardt, and Miss Avery.

Deacon A. M. Sangle.

Deacon S. F. Gaikwad.

Deacon, Shahurao Daji Kukde.

S. Newell.

Miss A. Abbott.
1891—1894.

The Old Bhendy Bazaar Church.

The Rev. and Mrs. E. S. Hume.—While these two saintly souls worked indefatigably for the educational institution which they founded, along with the boarding departments for boys and girls, they gave the chief place in their interest to the Church and laboured for it incessantly, all the time viewing the educational institutions as feeders of the Church. All the buildings in the High School compound, the Bowker Hall, and the Church Building itself which has been named after them, are their abiding memorials. They expected great things from God and they attempted great things for God. Hence their faith in God and their love and self-sacrifice bore much fruit.

Miss Abbott.—Much space might profitably be taken up in writing of Miss Abbott, of her deep interest in and love for the Church and of her sympathy with the needy and the poor which can never be forgotten by those who knew her. She not only fed and gave shelter to many unfortunate widows but brought them to their Saviour. Some of these were Brahmin widows. She maintained a Home for these helpless women for many years which is still carried on at Wai, this home having been named after her.

Miss Lyman.—Although Miss Lyman was in Bombay for only a few years her interest in and sympathy with the young people won many hearts not only to herself but to her Lord and Saviour to whose service she was so entirely devoted. Although her disability of defective hearing obliged her to return to her own country she has continued to maintain her interest in and love for this Church for the past 37 years. The testimony of the present Pastor of the Church (the Rev. John Malelu) is that he was influenced by Miss Abbott and Miss Lyman (the latter having been his Sunday School teacher) far more than by anybody else in the important matter of taking up the Christian ministry. Miss Lyman still exerts a real influence upon him by prayer and correspondence.

Miss Millard.—She had laid on her heart a special mission for the blind which she discharged faithfully during her long and useful missionary career of 38 years in Bombay which terminated in her breakdown at the end of the monsoon of 1925. Truly it may be said that the Lord 'sent' her to 'preach deliverance to the captives and recovering of sight to the blind, to set at liberty

them that are bruised, to preach the acceptable year of the Lord ' to the blind. She thus brought her unfortunate blind Indian sisters and brothers to the feet of their Master who died for them as for us all.

Ordained Deacons.—Shahurao Daji Kukde, Anandrao M. Sangle, the Rev. S. V. Karmarkar, Shahurao, F. Gaikwad, Laxmanrao Malelu, T. Buell, Krishnarao Sarode, Vinayakrao Gaikwad, Reuben Mahajan, Vinayakrao Koshe and B. L. Arlik.

Some of them were active office-bearers and all were faithful and loyal to their Church while they were in their respective vocations in life. Mention has already been made of the noble part the Rev. S. V. Karmarkar played in the life of this Church.

Shahu Daji Kukde.—His conversion brought on him great trial and persecution which he bore heroically. He worked for the cause of Christ through his pen by editing the *Dnyanodaya* in both departments from 1867 to 1872 and as the Marathi editor from 1872 to 1885. As a deacon he served the Church faithfully and his simple ways and childlike faith in the Lord were proverbial.

The Message of the Centenary.—As the readers of this Centenary History ponder over the facts it contains and over the significant figures in the statistical table at the close, there comes to every member of this Bombay Church a fourfold call, *viz.*, a call to look *backward* in gratitude to God for the century's blessings ; to look *around* on the limitless opportunity of service in this City which is the gateway of the East ; to look *within* our own hearts in penitence and contrition because of possibilities still unrealised ; and to look *upward* for strength and power to discharge the Church's responsibilities to Christ regarding our Indian fellow-countrymen. A closing word on each.

The Backward Look of Gratitude.—As we look backwards on the century's work, the first completed century of any missionary Church founded in connection with American Missions, the first Indian Protestant Church also in the Bombay Presidency, and the first Indian Church connected with authorised Christian Missions in India—as we look back on this first completed century we realise to how rich a heritage this Bombay Church becomes heir. Any

Church honoured by having on its baptismal roll a name like that of Narayan Vaman Tilak, and among its deacons the heroic and faithful Shahu Daji Kukde, may well be thrilled with gratitude to God and with prayer that it may prove worthy of the honour.

The Onward Look of Hope and Courage.—If the facts in this Centenary History show the Church to have received a solemnizing heritage, the look onward into the future and around upon the Church's surroundings brings home to all our hearts its wonderful opportunity for service. When the geographical situation of this Byculla Church is considered, truly the Head of the Church is heard speaking to us in clear and encouraging tones : " Behold, I have set before thee an open door." It is probable that no Christian congregation in the whole of Christendom meets week by week in the centre of a population with so high a density as does this Church, and when the polyglot nature of that population and the sinful character of much of it are remembered, " the open door " set before the Church by its Redeemer and Lord is seen to unfold possibilities of service such as no other Church in the whole world can excel. And when we lift our eyes to the Bombay City environs and see in how many centres daughter-Churches may be founded in the next few decades, and when we realise how many Bombay City organisations for social service (which have in them the spirit of Jesus though not bearing His name) are awaiting our co-operation through the new Neighbourhood House, then the vision of the service possible to this Church becomes overwhelming and we cry out, " Who is sufficient for these things ?"

The Inward Look of Penitence.—As we behold the rich heritage the past has handed down to us, and as we look beyond into the future and match ourselves with these measureless possibilities, we are humbled to the dust by our sense of unfitness for the task. The comparison of what Christian work we are doing for Bombay's million and a quarter of people—the comparison of this with the great deal more that we might be doing, drives us to the Cross in contrition and shame, sends us there for pardon and for a new message of love to the multitudes of our fellow-countrymen in this vast City ; and as we kneel at Calvary we feel a new devotion kindled within us and we rise to say with St. Paul, " The love of Christ

constraineth us "—constraineth us to lead our Indian brothers and sisters, Hindus, Muslims, Parsis, Jews, into the love and peace which Jesus has given to *us*.

The Upward Look of Prayer and Consecration.—And lest we be discouraged by the disparity between our rich heritage and boundless opportunities on the one hand, and our own unworthy service and still more unworthy hearts on the other hand, the Voice of the Saviour speaks to us as He spoke to another discouraged one long ago. He asks each one of us—for this responsibility of the Church to its Lord is the *individual responsibility of each one of us*—and so Jesus asks each of us very tenderly : "Lovest *thou* Me?" And we each one answer, "Why Lord, Thou knowest that I love Thee." "Then feed My lambs," says Jesus; "and go to work in the Sunday School among the lambs of My flock." Again He presses His question upon each one of us : "Dost thou indeed love Me ?" And prayerfully we each one respond, "Lord, Thou knowest that I love Thee." "Then go and be a shepherd to My sheep," says the voice of Jesus ; "go and shepherd the lost and wandering ones in this city of sin." And still Jesus wants to make sure of our love to Him, for without that love we can offer Him no true service ; and so once more He enquires, "Dost thou indeed love Me ?" And if our hearts are truly devoted to Him, and if our resolve is fully made, we shall each one trustfully reply, "Lord, Thou knowest all things, Thou knowest that I love Thee." And His loving answer will come to each one of us : "Go and feed My sheep, remembering all the time that I have sheep which are not of this fold, them also I must bring." And as with that other discouraged and forgiven disciple who received this commission long ago, so with us who receive it afresh to-day, Jesus will lead us into an experience of His Pentecostal power whereby His Holy Spirit shall give each one of us the measureless endowment fitting us for service in His Church and among the multitudes around. Only by means of that Divine Power can this Bombay Church meet the opportunities of its second century in a spirit worthy of its splendid heritage.

Statistics of Hume Memorial Church for each Five Years Since 1855

	1855–60	1861–65	1865–70	1870–75	1875–80	1880–85	1885–90	1890–95	1895–00	1901–05	1905–10	1910–15	1915–20	1920–25	1925–27
Number Received by Confession.	..	8	7	20	20	22	47	47	158	138	101	112	52	29	27
Total Communicants	25	26	40	47	70	87	109	123	242	334	363	331	335	292	329
Number of Baptized Children ..	16	15	21	30	39	51	47	39	249	274	276	151	118	225	197
Number of Catechumens ..	..	..	..	..	..	..	..	..	..	110	61	10	30	21	30
Total Christian Community ..	41	41	61	77	109	138	156	163	491	718	700	482	483	538	581
Sunday Schools	..	..	..	..	6	6	*17	*12	10	13	11	9	10	9	4
S. S. Membership	..	..	..	..	400	275	*774	*715	1318	786	642	495	723	490	450
Contributions in Rupees ..	..	..	†1189	2,305	1,279	4,835	5,486	5,659	5,426	7,929	5,688	10384	13225	14355	9,595

† Three years.

* Figures of Bombay, Roha and Lalitpur combined.